

# The Baptist Record.

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to the Cause of Christ.

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## THE BAPTIST RECORD

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## EDITORIAL

### NOTES AND COMMENTS

Bro. W. A. Hays, a correspondent, will hereafter address him at Ada, Miss. He has been formerly a Baptist minister and is now a layman.

We note a pleasant call from Bro. N. W. Hays, who is now at Ada, Miss. He has been formerly a Baptist minister and is now a layman.

It will be interesting to watch the progress of the Texas Baptist Standard for the next few weeks. It is a new paper and we hope it will be a success.

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## A TIME OF NEED.

We have just read an interesting letter from Bro. R. J. Williams, the corresponding secretary of our Foreign Mission Board, at Richmond, Va. We feel deeply moved by his earnest words concerning our foreign mission work.

The incus of debt is piling down on him as the convention draws near, and he turns with imploring voice and outstretched hands to his brethren, the pastors and the churches for help.

Brother, it seems to us that our people can come to the relief of our secretary and the missionaries if they will. The thing is to hear much of the "widow's mite," yes, every man, woman and child who is a member of a Baptist church can give as the widow did.

And if they will do so, within the next three or four weeks there will be money enough in the Lord's treasury for all of our needs. We pay up all of the missionaries, pay off all the debt and come out even and ahead at the convention in May next.

The widow "gave all of her living," probably not all she possessed, but all of her living for that one day only and went without, or fasted. Now, if our people are half way in earnest about honoring the Lord who saved them, why can they not do as much?

Fast one day and give the price of that day's living to the Lord. Yes, why not? Well, you say it would not amount to anything if we did. You just try it, will you. Let us see. It has been estimated, and with close accuracy, that the cost of living in this country averages twenty-five cents per day. Of course some consume more and some less.

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## NEW TESTAMENT STUDIES.

EPH. 2:11-22.

In the foregoing part of the epistle, Paul began with the assertion that before the foundation of the world God had a gracious purpose toward man, knowing what would be the result of man's election, that he would sin, and hence would need a provision for his rescue.

Paul then says, before his readers, under the form of a prayer, the fact that in realizing this gracious purpose God had manifested his power. That this power was manifested in full in Jesus Christ's resurrection from the dead, and in his exaltation as head over all.

of the condition into which man has fallen, and from which he is rescued by the interposition of God in the assertion of his living power through Jesus Christ in accordance with the gracious purpose of God before the world was.

In the preceding part of the epistle, God is conspicuous as operating through Jesus Christ as his instrument, but in the section now under consideration, the working of God reaches to the background and Jesus Christ comes more conspicuously into view.

As a result of the preceding part of the epistle, Paul gives us a vivid picture of the moral and spiritual ruin of the individual man, but in the second part now under treatment he is contrasting the Jews and Gentiles in respect to their spiritual condition, or covenant relation, not only to God but to each other.

This does not enlarge upon the operations of the divine power which was put forth in accordance with God's gracious purpose through Jesus Christ. The method of the apostle in this section is the same as in the preceding; he begins by portraying the condition of those whom Jesus engages to help.

Let us trace first, Paul's description of the condition and relation of the Gentiles as such toward God and toward the Jews as the covenant people of God under the Old Dispensation prior to the coming of Christ.

(1) As Gentiles, they were separated from the promise and expectation of the Messiah. There was to them no Messiah of promise. They had not even heard so much as the name of a promised Deliverer.

They did not therefore enjoy the privileges of hope which inspired the Jewish people through all their long and dreary waiting for the promised Deliverer of the Israel of God. "They were alienated from the commonwealth of Israel and strangers to the covenants of promise." This is a powerful contrast between the Jews and the Gentiles.

Even before Christ came he was operative through the Jewish commonwealth in its form of covenants and promises and spiritual blessings, none of which did the Gentiles enjoy. They did not belong to the chosen nation.

(2) They were therefore hopeless, "having no hope." They were like a tired man lying prostrate upon the ground, resting his face in the palm of his hand, looking into the past as a humiliating failure and into the future as an endless waste. The golden age of the Gentiles was in the past, but that of the Jews was in the future. The Gentiles therefore had no hope of progress, the gods had retired from the earth, but the Jews were looking for a coming one, who would herald in a brighter morn for them and for the world.

(3) These Gentiles were not only hopeless, they were without God. "The heathen have no Father in heaven on whose bosom they can rest." Their systems of worship and the long list of gods at whose shrines they made their offerings were only empty makeshifts, serving to mock the soul's needs rather than to satisfy them. They were the expressions of the soul's cryings for God. They showed how far gone people were from the divine presence and power of God. They were all powerful arguments for the truth here declared: "They were without God."

(4) In addition to this deplorable condition of the Gentiles (verse 12) Paul adds one more stroke to the picture. In verse 15 they were at enmity one with the other, both Jews and Gentiles. The reader of the New Testament is constantly impressed with the hatred which the Jew had toward the Gentiles. The Jew and the Gentile as unworthy of the least consideration, because he had been denied by God, himself, all the blessings and privileges of the Jewish commonwealth. The teachings of the rabbis show the incalculating of principles of the most appalling kind against the Gentiles. Such was the condition of the Gentiles, for whom Christ undertook

## the work of rescuing and restoring to equal privileges with the Jews in the favor of God.

II. Note now the work wrought by Christ upon and in behalf of the Gentiles.

(1) Christ is represented as bringing those near who were far off. Formerly were far off have become near in the blood of Christ. Christ Jesus, in his divine humanity and violent death has brought the Gentiles into a new relation to God and the commonwealth of spiritual Israel. In Paul's description of their condition they are represented as separated from Christ, as the promised Messiah, the pre-incarnate Son of God.

though they are here contemplating the work wrought out of a condition of remoteness to God and to the spiritual Israel into a covenant relationship with Christ in his blood. This oneness is made dependent upon what Christ is rather than what he does. "He is our peace." The word rendered "peace" is a compound word in the Greek, composed of two elements. The first element meaning "one," the "to be bound," and hence, the "very word," "peace" in the Greek means a binding into "one." In chapter 4:13 Paul deals in the etymology of this word. "Giving diligence to keep the unity (oneness) of the spirit in the bond of peace." The apostle here has in his mind the etymology of the word peace as appears from the passage, "For he himself is our peace who has made both one."

(2) This oneness, which Paul also calls a oneness, further designated as a peace, Christ has wrought out for the Gentiles, not by bringing them under the Law, nor within the Covenants, within which the Jews were encompassed, but by making the Gentile a Jew, not removing the very things which made the Jew or Jewness a possibility. He has made both one by breaking down the middle wall of partition, making of no effect the enmity, the law of commandments in dogmas. When Christ came proclaiming righteousness through faith, he came to the Law, the keeping of which was a condition to God's favor. Paul says in doing so Christ removed the hostility between Jew and Gentile. "This we can understand, for the Law of Sinai, given only to a part of mankind, became a separation between those who had it and those who had not received it. This separation was followed by mutual hatred and hostility. This hatred and hostility Christ removed. In Him both Jew and Gentile, the Law now powerless to condemn or separate them, became brethren."

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